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1823

MINUTES

OF THE

CAHAWBA BAPTIST ASSOCIATION,

BEGAN AND HELD AT

SALEM NEAR GREENSBOROUGH,

ON THE

25th, 26th, and 27th, of October, A. D. 1823.

THE introductory sermon was delivered by brother Holcombe, according to appointment; from the first Book of Kings, 18th chap. 43d ver. "Go up, look toward the sea"

After which the association convened, prayer by brother Crow.

Letters from thirty churches were read and the names of their delegates enrolled.

Brother Holcombe, was then chosen Moderator, and Brother Finnell, Clerk.

The following churches, viz. Liberty, Bogue Chitto, Enon and Siloam, petitioned by letters and messengers, for admission into the union, which, upon due investigation were received.

Brethren Crow, Callaway, Blithe and Ryan, with the moderator and Clerk, were appointed a committee of arrangement, and brethren, Sims and King, a committee of finance, and brother Bains, treasurer.

The arrangement of preaching for the Sabbath was refered to the Pastor and Deacons, of Salem Church, who reported the following brethren, viz. Callaway, Crow, and Randalson, to be their choice, and to preach in order of their names.

Adjourned till Monday morning, 9 o'clock; prayer by brother Callaway.

		son,§ HENRY HAGGARD§.											
ion,	Perry,	Benj. Herren, Saml. Tubb.	3	1									
Salem,	Green,	JOS. RYAN, Lewis Stephens.	5	1	7	1				33	2	00	
Canaan,	Jefferson,	HOSEA HOLCOMBE, Isam Harrison, *John B.Moore*§	4	7	5	4			1	43	2	12½	
Ruhama,	Jefferson,	Geo. L. Bayless,§ Thomas Bartan.§	0	0	2	2				16	1	00	
Hebron,	Shelby,	Jas. Herren, Job Mason.§	0	0	5	5				17	1	50	
Rehoboth,	Bibb,	ISAAC SUTTLE,§ John Suttle, William Blake.	3	1	1	2				31	2		
Ebenezar,	Bibb,	Enoch Hays,Robt. Martin§ John Gandy.§	1	0	1	5	1			44	3		
Enon,	Bibb,	Thos. Hargis,§ Joab Pratt, Hopkins Pratt.§	2	4	2	3			1	17	2		
Newhope,	Bibb,	Willis Smith, J. Middleton	2	1		0				16	2		
Oakmulgee,	Perry,	NOAH HAGGARD, Reddick Sims.	4	2	5	0	2			37	2	75	
Bethlehem,	Green,	EDM'D PACE, Jos. Dunlap.	3	3	19	2	2			44	2	50	
Conchord,	Perry,	WM. CALLAWAY, ElijahBuckley, W. WEST,§ J TUBB.§	1	1	8	0				58	2		
Big Creek,	Tuscaloosa,	ROBT. PORTWOOD,§ Henry Fox, James Foster.	4	2	4	1			2	32	1	50	
Shoalcreek,	Shelby,	MOSES CROWSON,§ Edmund King, L.Lauler§C.Mundin§	3	2	10	1			1	50	3		
Sardis,	Tuscaloosa,	MEDY WHITE, Dudley Pruet§	2	1	13	6	2		1	44	1	25	
Shiloh,	Perry,	Andrew Mays, Jas. Goggin§	3	0	5	1				20	1	50	
Fivemilecreek,	Green,	Amos Travis, Jesse Travis	1	0	2	3				29	2	50	
Antioch,	Blount,	John Fowler, Jesse Horton, *Philip Archy.*§	4	31	5	8				48	2		
Fellowship,	Perry,	Wm.Clarke,§ Charles Watson, *James Fisher.*§	2	17	5	9				47	2	50	
Bethel,	Jefferson,	Thos. Young, David Sanders	3	0	0	1				29	2		
Hopewell,	Perry,	DANL. BROWNE, *Dutton Sweeton,*	1	1	9	1				25	3		
Mount Zion,	St Clair,	SION BLITHE, JOSEPH HILL §	4	14	3	3			1	48	1	50	
Cahawba,	Jefferson,	Anderson Robertson, John Stovall.	1	9	6	3				30	1	50	
M't Moriah,	Blount,	*Wm. M'Donald*§ Benj. Easley, J. Spraggins§	3	29	14	7		1	1	64	1		
Liberty,	Green,	Washington Thompson, Jn. Kinnard.	2		0	0				10	1		
Bogue Chitto,	Perry,	Willis Wilbanks, Johnathan Sims.	3		0	0				13	1		
Enon,	Pickens,	CHARLES STEWART, Charles U. Nall.	1		0	0				10	1	50	
Siloam,	Perry,	CHARLES CROW, Anderson West.	2		0	0				15	1		
		Total	79	164	163	101	14	4	12	1179	67	56¼	

The Sabbath was employed in exercises of public devotion, the brethren who were appointed, preached to a large and attentive congregation, with such energy as might be hoped that much good will result from the day's service.

Monday morning; the association met according to adjournment. Prayer by brother Holcombe.

The committee of arrangement made its report which was received.

Correspondences from other associations were received, viz: a letter from the Muscle Shoals Association, but no messenger. Brother Lewis C. Davis reported that himself and another brother, were delegated by the Alabama Association, to attend this, but his colleague, who was charged with the letter and minutes, had not attended, brother Davis was however received as a messenger and invited to a seat.

All the ministering brethren of our own order, who were not messengers, were invited to seats; also Mr. Hilihouse, a Presbyterian Clergyman, was invited to a seat.

The dividing of the association was taken up, as manifested in several letters, and decided, that it is thought not advisable to form a division under present circumstances. By request dismissions were granted to the following churches, viz: Cahawba, Mount Moriah, Mount Zion, Hebron, Antioch and Enon in Jefferson, to form a new association. The following brethren were appointed messengers to corresponding associations, viz. Brother Crowson to the Flint River, brother Reddick Sims, to write the letter.—Brethren Pace and Bains to the Muscle Shoals Association, brother Bains to write the letter; brethren Callaway and Ryan to the Alabama Association, brother Jesse Travis to write the letter, brethren Brown and Crow, to the Tombeckbee Association, brother Crow, to write the letter.

The general meetings in the different districts were appointed in the following order, viz.

1st District, Shoal Creek, Friday before the 3d Sabbath, in May.
2 Do. Oakmulgee, Friday before the 5th Sabbath in Nov.
3 Do. Siloam, Friday before the 2d Sabbath in July.
4 Do. Enon, Pickens, Friday before the 2d Sabbath in August.

The circular letter prepared by brother Crow was read and received without amendment.

The next annual meeting of this association was appointed at Bethel in Tuskaloosa County, on Saturday before the fourth Lord's day in October next; brother Callaway to preach the introductory sermon, and in case of failure brother Crow. Brother Holcombe to write a circular on the observance of the Sabbath. Brother Ryan was appointed to superintend the printing of the minutes, and have six hundred copies struck, and distribute them among the different agents, according to the money contributed. Reserving twenty copies for each corresponding association. The formation of a missionary convention, as suggested in last years minutes, was taken under consideration, and decided that we disapprove of co-operating as an association, but most earnestly approbate and recommend, a co-operation through the medium of Village, County and Congregational Societies.

The committee of finance reported that there remains in the treasury of last years funds,	$ 9 75	
Received from the churches this year,	67 56¼	
		$77 31¼
Allowed brother Crow for superintending the printing of the minutes last year,	9 75	
To brother Ryan for attending the Tombeckbee Association	15 00	
		$24 75
Total,		$42 56¼

Resolved, that the sum of forty two dollars, fifty six and one quarter cents be placed in the hands of brother Ryan, to defray the expense of printing the minutes. Closed by singing and prayer.

MOSES HOLCOMBE, Moderator.

C. FINNELL, Clerk.

CIRCULAR.

The Ministers and Messengers, who compose the Cahawba Baptist Association, to the Churches they represent, send Christian salutation.

Dearly Beloved Brethren,

Agreeably to a resolution of this body in session last year, to annex to the Minutes, a circular address to the churches, you have a right to expect from us, an address on some religious subject. The subject selected, at this time, for your contemplation, *is the discipline of the Church, as we find it left on record in the Gospel, and in the writings of the Apostles of our Lord.*

By discipline, we mean a mode of divine teaching or instruction, for the edification and comfort of the Children of God, suited to the various circumstances into which they might be occasionally drawn. This is to be understood, not only as directions given how they should maintain peace and harmony among themselves, but also how they should conduct towards transgressors. As it has always been the unhappy case, that there have been offenders, "men who have crept into the churches unawares, walking disorderly and not after the commandments of Christ." These rules are to direct Christians how they ought to act in the Church of God; how they should conduct towards such offenders, and the way in which they might reasonably hope to convince them of their errors, and lead them to repentance; or if their labours of love should not have this happy effect, that they might know how to exclude them from the Church, and thus prevent their causing further distress.

Our limits will not allow us to include the whole of those rules established by Christ and his Apostles, but only to offer a few thoughts on some of the most important, which are necessary to maintain good order and harmony, in the Churches of the present day, which are, *a mutual watch over one another, and the course of conduct, which we ought to pursue in cases of disorder.*

We find it was the uniform practice of the Apostles as fellow workers with each other, and builders for Christ; when in any place where they laboured, they found a sufficient number of individual believers, to form or constitute them into a religious society, or Christian Church; being thus united in the name of Christ, they possessed power to conduct and carry on a regular discipline among themselves, for their mutual edification and comfort. Here Divine worship was performed, Gospel ordinances were administered, discipline was maintained, and in this situation

they are represented as golden candlesticks, exhibiting the word (or light) of life. Among them the Glorious Redeemer, in that august manner, as described by his servant John, (Revelation 1st chap.) is represented as walking, and scrutinizing their conduct, applauding the good and censuring the evil; consoling the faithful, and promising immortal life to them who should overcome the temptations and trials of the present state. Let us suppose him to walk amongst us, as he did in the seven churches of Asia: we trust he would find some things to approve, but we fear he would find many things whereof he might justly say, "I have not found thy works perfect before God." How important is it then that we attend strictly, to the discipline of the primitive Churches.

A great part of our duty consists in cultivating that which is lovely; this would seem the most desirable, because, peace and harmony constitute the whole of christian happiness. But, in order to obtain this, they must have a conscience void of offence towards God, and towards men. To be at peace therefore, with disorderly persons, is not the way to have a good conscience towards God. It is sometimes our duty to prune, as well as plant; sometimes to make use of the sword of the Spirit (by way of correction,) if we would be the servants of Christ. One of the things which Christ applauded in the Church of Ephesus, was, "that they could not bear them that were evil." Yet we cannot suppose from this, that no imperfection, or irregularity of conduct is to be an object of forbearance. The conscientious Christian, feels so much of his own imperfections, and the need he has of forbearance, and forgiveness from his brethren, that he is very far from condemning others on account of their imperfections. He feels the force of that admonition of St. Paul, "If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted," (Gallatians, 6c. 1v.) He is therefore ready to forgive, as he needs forgiveness.—Yet, as he takes the word of God for his guide, he cannot consistent therewith, connive at gross error; neither in principle, nor in licentiousness of practice. A zeal for the honor of God, and a desire of good to the offender, should be the motives which influence us to make use of the discipline of the church; first, to manifest our abherrence of that transgression, which brings reproach on the cause of God; and secondly, that the offender might be convinced of his error, and his spirit saved, in the day of the Lord Jesus. If these ends be kept in view, they will preserve us from the two extremes, which are too common in churches; viz. *False lenity, and unchristian severity.*

It is sometimes the case, that parties, in churches, under the name of tenderness, are for neglecting a most the whole of church discipline, or if not for entirely neglecting it, yet they are for delaying its execution; to the great reproach and injury of the Church. Such persons are frequently too much under the influence of a worldly mind, and of worldly connexions; loth to forego the smiles, or flatteries of such, they become passive spectators of those sins, which they are bound in duty to oppose, and instead of admonitions or reproofs, or their making use of the discipline of the Church, in order to reclaim their offending brethren, they rather become accomplices with them in their crimes, and encourage them to continue in sin. Such persons should remember those admonitions, "suffer not sin upon thy brother," and, "He that converteth a sinner from the error of his way, shall save a soul from death and hide a multitude of sins," (James 5c. 20v.) Others are on the other extreme, and manifest an intemperate zeal, which produces unchristian severity; such persons are not only censorious, but inexorable; they loose sight of the good of the offender, and demand more than the Gospel authorizes them to do; they convert the censure of the church, into weapons of private revenge, and it is to be feared would make use of the sword of civil authority, if they had the power to avenge themselves, under the name of zeal for Gospel discipline. It is not love that urges such persons to this course of conduct, for "love worketh no ill," but an intemperate zeal, which, under the name of zeal for the glory of God, looses sight of the good of the offender, and this conduct will arm him with prejudice, harden him in sin, and disappoint the designs of church discipline. It is lamentable to observe the effects of this unchristian mode of procedure; it not only

arms offenders, who are thus cruelly treated with prejudice and closes their minds against every attempt in future to convince them of their errors; but it is no doubt the cause, in many instances of their throwing off all appearances of religion, and hardening them in infidel principles. We often see such persons become public opposers of the Gospel, and endeavour to prejudice others against it. The proper medium between those extremes, is a principle of faithfulness, combined with tenderness, which is the most likely way to purge iniquity, and to reclaim transgressors. Connivance at sin will produce indifferance, and encourage others to continue in transgression, while too great severity will prejudice transgressors against labour for their good, and close their minds against instruction; but a course of conduct arising from a zeal for the glory of God, and the good of the offender, will answer every good end, if we can convince him that it is not personal resentment; but love to his soul, that moves us to reprove him, and to labour with him for the purpose of convincing him of his error, and so lead him to repentance; he will most likely be led to adopt the language of David, "Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break my head." (Psal. 145 5v.) In the exercise of church discipline, we should carefully distinguish between errors arising from ignorance, faults which are the effects of sudden temptation, and transgressions which are the result of premeditation and purpose. On the first of these, the Apostle inculcates the necessity of tenderness and compassion, and urges the great necessity of selfdenial of things even lawful, rather than give offence. In his Epistle to the church at Rome 14c. he instructs them to receive those that are weak, yet he remarks that this weakness or ignorance, must not be of the nature of doubtful disputations, in disbelieving the doctrines of the Gospel; but it appears to be in respect of some things, which in themselves were indifferent, but depended merely on the judgment of those persons who were exercised therewith; these were in respect of meats offered to Idols, and the observance of certain days, verse 14th. "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean." ver. 5. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind," of these things he urges forbearance, and admonishes them, not even to pass a judgment of severity, on such weak persons, vers. 4. he says "Who art thou that judgest another." He admits that errors of this kind are consistent with a state of grace, and instead of censuring those weak Christians, he admonishes those that are strong, to exercise caution and selfdenial; rather than give offence or occasion of stumbling to their weak brethren; and says, "if thy brother be grieved with thy meat, now walkest thou not charitable; destroy not him with thy meat, for whom Christ died," vers. 15 and to the church at Corinth 8th chap. 12v. he saith "when ye sin so against the brethren, and wound their weak consciences, ye sin against Christ," of such persons he says "if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." 1st Cor. 8c. 13v.

Those faults which are the effects of sudden temptation or surprise, require a compassionate treatment; pity instead of censure should be exercised towards those who have been thus unhappily led into error or transgression. Such persons will be in haste to confess their faults, and make every effort in their power to restore friendship, and repair the breaches, occasioned by their inadvertancy. Of such it is that the Apostle saith, "Restore such an one in the spirit of meekness." Gal. 6c. 1v. and "of some have compassion, making a difference." Jude. 22d.

We should also be very careful not to expose the faults of others, particularly those whose transgressions are not notorious; but which come under the denomination of private trespasses. Of this kind our Lord has given specific directions, in the 18th chap. of Matthew. In such cases as are there mentioned; we should never make the matter public, except the stubbornness of the offender should make it necessary, and never more so than is really necessary to reclaim him, or to put the church in possession of the knowledge of his transgression, that the discipline of the church may be executed. For the want of attention to this rule, there are

...nese evils produced among church members. Instead of faithfully and tenderly laboring with persons who thus offend, by which peace might be restored, and brotherly love continued, it is often the case, that the character of the offending brother is injured, and his conduct made public, before any attempt has been made to convince him of his wrong. This is often effected by that unwarrantable and unjustifiable practice of whispering or speaking in confidence of those things which ought to be kept secret; his errors having become the subject of conversation in this confidential way, every one has a confidential friend, and thus his crime become public, and often greatly exaggerated. This course of conduct is contrary to all that golden rule, which was enforced by our Divine Lord, and also contrary to all that of discipline found in the word of God. Public transgressions do not call for private labors. But "he that sinneth (publicly) rebuke before all, that others also may fear," 1st Tim 5c. 20v. Yet different transgressions, though public, require a different treatment, according to their magnitude. Some actions it would seem, only call at first for admonition; for it is the circumstances attending an action, which should determine in what way we should proceed with the transgressor.—Though the conduct cannot be justified, yet if it appears to be the effect of unwatchfulness, or too great indulgence of a carnal mind, such conduct is a subject of admonition and exhortation, to a greater degree of watchfulness. Many of those admonitions and exhortations should be performed by Pastors, and other church officers, yet, not by them exclusively; for the Apostle directs all christians "to admonish one another," and it is only a continuance in the same course, and refusing to attend to those Godly admonitions, which would subject such persons to more severe discipline. Stubbornness, and a repetition of the same actions, next lead on to church reproof. This should be performed by the church, in conjunction through some person, whom they might appoint for that purpose. If this degree of discipline should fail to produce the desired effect; if such transgressor continue in the same course, he is refractory, and casts contempt on the authority of the church, and should be excluded as an unworthy member. "Now we command you brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves, from every brother that walketh disorderly, and not after the tradition which he received from us." 2d Thes. 3c. 6v. In all our admonitions, regard should be had to the age, and character of the party. An Elder, as well as another man may err, and fall into transgression, which ought to be noticed, and for which the discipline of the church should be attended to; yet this should be done in a tender and respectful manner. While you expostulate with younger men, on a footing of equality, have respect to age and office. "Rebuke not an Elder, but entreat him as a father, and the younger men as brethren." 1 Tim. 5c. 1v.

Those transgressions which are the result of premeditation and purpose, require a prompt and decided manner of treatment. Such appears to have been the conduct of the incestuous person, in the church at Corinth. The Apostle instead of directing that church to labour with him to bring him to repentance, commands them, "In the name of our Lord Jesus Christ, when they were gathered together; to deliver such an one, unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus," 1st Cor. 5c. 4. 5v. A similar conduct is required in the treatment of Heretics. Those who have imbibed principles, which are contrary to the doctrines of the Gospel, and who are busily engaged in propagating them, thereby disturbing the peace of the church, by causing divisions, and leading off parties, to the great injury of the happiness of its members, should be dealt with in that decided manner, which would demonstrate the purity of the church and her abhorrence of error. Of such person St. Paul saith, "A man that is an Heretic, after the first and second admonition, reject; knowing that he, that is such, is subverted, and sinneth, being condemned of himself," Titus 3c. 10. 11v. and again, "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrines which ye have learned, and avoid them; for they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches, deceive the hearts of the simple."

We consider it a great error in discipline, when persons have been detected in

gross and aggravated wickedness, that their exclusion has been suspended, and in some instances omitted, on the grounds of their professed repentance. While their transgressions were not publicly known, they would continue in their abominations, and when likely to be discovered, they would make every exertion in their power to conceal their crimes, or to extenuate their guilt; but, when fully discovered in all their hideous form, then a profession of repentance is brought forward as an argument why they should be forgiven. Those persons frequently insist on such scriptures as inculcate forgiveness, on professed repentance; but, can that repentance be genuine, which is pleaded for the purpose of preventing the execution of gospel discipline? We think not; true repentance would lead such persons to censure themselves in the severest terms; and instead of making a plea of such repentance to ward off the censure of the church, they would be the last to mention it, and more desire that the cause of God should be cleared, and the reproach wiped away from the church, than to screen themselves from censure or exclusion. But, though we admit that repentance in such cases may be sincere, yet it should not prevent the exclusion of such wicked persons; the aggravating nature of their conduct is such, that churches cannot clear themselves of the charge, of conniving at sin, without promptly executing the discipline of the church on such transgressors, in excluding them from the privileges of the church. Though Miriam might be truly sorry for her sin in speaking against Moses, and though her leprosy might be healed; yet saith the Lord, to Moses, "let her be shut out of the camp seven days, and after that, let her be brought in again." Num. 12c. 14v.

If therefore, churches wish and expect to be denominated the light of the world, they must pay strict attention to the rules of discipline laid down in the scriptures. They should let the word of Christ dwell in them richly, and practice the directions which they find therein. They should check the first appearance of disorder, by tender admonitions, by faithful reproofs, and when necessary, by executing with impartiality, the discipline of the gospel. Each individual should, with carefulness endeavour to promote the honor of the cause which he has espoused; cultivate friendship; "endeavour to keep the unity of the spirit in the bond of peace," let your moderation be known to all men, the Lord is at hand. And now brethren we commend you to God and the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified. Faithful is he that hath called you, who also will do it. Wishing you the choisest of Heavens blessings, we remain dearly beloved brethren, yours affectionately in gospel bonds.

MOSES HOLCOMBE, Moderator.

C. FINNELL, Clerk.

T. Eastin, Pr.—600 copies for $ 35.

STATE OF THE CHURCHES.

Absentees marked thus*. Ordained ministers names in Capitals, and Licentiates marked thus†

	Churches.	Counties.	DELEGATES NAMES.	Sab'th of Meetings	Baptized	Rec'd by letter	Dismiss'd by Letter	Excommunicated	Restored	Deceased	Total	Contributions
1st District.	Mount Zion	St. Clair	H. B. Moore, John Richey, Elisha Cockerham.	4	19	2	12	1			71	7 50
	Cahawba	Jefferson	Sherwood Holley, Thomas Franklin, John Truss.	1	3	4	9	1			50	2 00
	Hebron	Shelby	William White,† Jesse Sparks, Allen McDonald.	2	19	8	39	3			37	2 50
	Bethel	Shelby	H. Littlefield, John Wilder, Garret Wilder.	4	14	4	14		3		35	3 00
2nd District.	New Hope	St. Clair	John Woods, Caleb Capps* and Reuben Dillar.		3						14	2 48
	Walnut Spring	Benton	John A. Miller, Carter W. Sparks and Moses Benson.	2							19	75
	Bethlehem	St. Clair	William White, John Flanegin, and John Washburn.	4							7	1 50
	Shiloh	St. Clair	William Whistenant, Craven Harris and David Cooper.	3	14	3	11	1			30	2 00
	Mount Moriah	Blount	BAZEL RODEN, Jeremiah Roden† and George D. Staton.	3	1	3	4				50	1 17
	Big Spring	Blount	JOHN GILLILAND, James Reed, and Joseph Edwards.*	2	2	4	4	2		1	38	2 75
	Mt. Pleasant	St. Clair	William Mynott,* Thomas E. Bowling, James L. Lewis.	2	2	5	3				33	2 00
	Mount Pisgah	Blount	John Anderton,* Jesse Cornelius* Silas C. Byram.	1	1			1		1	26	35
	Hopewell	St. Clair	William Hood, Samuel Hall,* Patrick Frazier.	3	3		4	1			36	3 00
	New Hopewell	Benton	Edmond Berry, Lemuel Paine and Joel Burden.		5		15	1			36	1 25
3d District.	Mount Tabor	Blount	John Fowler,† John T. Musgrove,† W. H. Musgrove.	3		44	2				19	1 00
	Providence	Blount	Geo. McPherson,* S. W. Hays,* Jonas Byars.	2							18	1 36
	Mount Joy	Blount	John M. Roden, David Halcombe, Joseph Calvert.	3	4	1		3			19	1 10
	Hopewell	Walker	Robert Phillips,* Abraham Myars,* Stephen Shepherd.	4	3	3					20	1 02
4th District.	Eanon	Jefferson	WILLIAM CASE, Lewis Campbell, Bayless Nations.	2	5	5	4	3	1		23	1 00
	Ruhama	Jefferson	Thomas Barton, James Smith, George L. Bayles.	3	30	4	18		1		102	3 46
	Bethel	Jefferson	Joseph M. Brown, Albert G. Waldrope, Amos Lea.	2	11	6	2	3			125	1 00
	Canaan	Jefferson	H. HALCOMBE, A. J. Halcombe and W. S. Willbanks.	4	6	5	19	4		1	146	1 55
	Ephesus	Jefferson	J. ROBBINS, Abner Woods and James K. Jacks.	1	7	1	1				21	2 32
	Elyton	Jefferson	John Brown, John Timmons and G. Kelley.	1	2	6	1				38	1 50
					144	112	162	24	5	3	1035	40 95

times ten thousand, in the great valley of the Mississippi, and prolonged by numerous multitudes on the shores of the Pacific.—Throughout this wide expanse, not a discordant voice will be heard. If, unhappily, there should be here and there an individual, whose heart is not in unison with this divine employment, he will choose to be silent. Then the tabernacle of God will be with men. Then it will be seen and known to the universe; what the religion of the Bible can do, even on this side of the grave, for a restored and rejoicing world. But, while contemplating such a display of glory and happiness on earth, we are not to forget, that this illustrious exhibition of divine power and love would derive nearly all its interest from the fact, that these countless millions were in a process of rapid transmission from earth to heaven.

Finally, brethren, may this gospel fill our hearts, govern our lives, and spread from the rivers to the end of the earth, be as a lamp to our feet, and a light to our path, shedding its divine influence over us in this world, and conducting us by the blood of Christ, safe through all the trials of this life, and at last land us save in heaven, through the great mercy of our God, to whom be all praise Amen. HOSEA HALCOMBE, Moderator.

W. H. MUSGROVE, Clerk.